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Just for Today.

Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin,
Just for today.
Let me both diligently work,
And daily pray.
Let me be kind in words and deed,
Just for today.
Let me be slow to do my will,
Prompt to obey;
Help me to overcome my flesh,
Just for today.
Let me no wrong or idle word
Unthinkingly say;
Set thou a seal upon my lips,
Just for today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for today.
So, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me Lord,
Just for today.
—Canon Wilberforce.

Concord Church Dedicated.

On Thursday, the 15th inst., I went from Dayton over to Zimmerman in Green Co., Ohio, to see whether the new church, (the child of the Ohio Home Mission) was ready for the dedicatory services that had been announced for Sunday the 18th. Called at the home of sister Martha Duncan, but found the doors locked and nobody but the dog at home. So I wended my way across the field to the church. Here I found a number of the faithful busily at work, scrubbing, making steps to get into the house, getting up stoves, hanging lamps and chandeliers, etc., etc., and as we always take our habits of industry along, we set to work in real good earnest to help at whatever our hands found to do. Owing to the rainy weather, the painting was not completed, but otherwise we got everything ready in good shape by Saturday evening. On Sunday morning the weather had changed and we had an all day rain, so that the people did not come in sufficient number to fill the house, but we proceeded with the work and I think those who were there enjoyed the meeting. Fortunately we did not have to beg much for money, as the building committee will be able to pay all indebtedness when the outstanding subscriptions are paid in. This is one of the best features in the case. My experience and observation has repeatedly taught me that it is almost impossible to raise money to pay an old church debt after the house is in use, and such debts are invariably a standing menace to the prosperity of the church, if not the final rock upon which the fellowship of the church will split. On Sunday evening notwithstanding the rain we held our welcome services. The attendance was some larger than in the forenoon. The service consisted of song, prayer, address of welcome, response, songs, essays, declamations, responsive declamations, etc., all tending to show that people will always be welcome to meet and worship there, that no one's individual liberty will be abridged or in any wise interfered with. This service was participated in by all classes, sexes, ages and conditions, except the rich, who

are conspicuously and in many respects fortunately absent in the Concord church. All are on a level and all are in love and harmony. "Blessed are the poor in spirit for theirs is the kingdom of heaven."

The meeting house is a substantial frame 30x40, standing on a beautiful eminence on the south side of the Dayton and Xenia pike, one-half mile east of the village of Zimmerman. The ground was generously donated by our old friend and Conservative brother, Henry Shoup, and so far as I know this is all the aid we received from that peculiar people. The aisle, and especially the rostrum is beautifully carpeted, the work of the self-denying sisters. Brethren Kiehl of Dayton, and Ridenour of Ellettsburg, were with us and rendered valuable aid at the dedication. On Monday evening Bro. Ridenour preached one of his logical sermons and on Tuesday at 2 p. m. we tried to explain Luke 22: 15, 16. I do not wish to appear egotistical but I have this to say, that revising this passage so as to substitute the word "it" for "thereof" is a very easy task to do on paper. It does not require the hand of a learned revising committee. Any ordinary crank could do that, but as I am able to show abundantly to any person of ordinary intelligence that, taking all the circumstances together, every principle of common sense revolts at any such change, and if the brother who feels such an interest in the matter as to furnish this kind of ammunition (of course unsolicited) will come out and show his hand we may be tempted to try it.

In the evening we had communion service, and it was one of the most enjoyable occasions of the kind we ever attended. Twenty-six surrounded the table, among the number were brother and sister Hill from Bear Creek and a few from Dayton. By common consent the meeting house and congregation will be known in our fraternity as the "Concord Church." Less than a year ago they numbered eleven, and they had no place for meeting, and in truth all were poor; now they number twenty, all live active members, and they have a good comfortable house of worship virtually paid for, and every thing in good working order. Much of this success is due to the aid given by the Home Mission Board and the whole to the blessing of God to whom be all the glory.

P. J. BROWN.

Systematic Giving.

Systematic giving is a subject that has been discussed before in the columns of this paper, yet it remains one of the most urgent before the readers of the paper. I am surprised to learn that so many of the professed followers of Christ who gave all to the cause he represented, do nothing to sustain the church. As an illustration, I can point to Northern Indiana. There are only two preachers in that part

of the state who depend upon their clerical office for support, and there are only three, all told, who are active in the ministry, and one who is called from another state to preach every two weeks. There must be not very far from five hundred members in that part of the state, so that not an average of three dollars per member is paid for ministerial labor in the territory alluded to. That is an extremely stingy-looking record. But it is as good as the record of any other part of the Brethren church, and this reference to that part of the field is no reflection upon them. This is written to press upon the brethren and ministers everywhere the duty they owe to God and the fact that they have not done it in the past.

I am so full of promptings to point out our faults that wherever I speak, I allude to the noble record of the Moravians. To the two missionaries, while on their way to an island to preach the gospel, took up their abode with a crowd of banished lepers, to preach salvation to them and end their days; and to the fact that they raise more money per member for foreign mission work than any other class of Christians on the globe. Those living in Europe, who work for fifty, sixty and seventy-five cents per day, donated yearly for that cause twelve dollars per member, men, women and children. Then they are all poor people, with no wealthy members among them. Take notice that you see the connection. The members at home gave money for the mission cause, and according to the scriptures, sent preachers. The preachers sent were ready to contract the most loathsome disease, or endure a premature death that they might preach what they were sent to preach. I want to hold those noble examples of self-sacrifice up so often and so long that every one with whom I come in contact may know it. Suppose there are five hundred members in Northern Indiana, and they each give, as the Moravians do for mission purposes alone, what a wonderful impetus the cause would receive. 500 times \$12 equals \$6,000. The brethren of Northern Indiana should give no less than \$6,000 per year, and ought to make it \$8,000 for the support of the gospel. Such a proposition would frighten them I know, but they ought to do it all the same, and they could do so if they would all take hold and adopt a method of systematic giving. There are eight or ten members who pay their just proportion of the \$8,000 for the cause, but the misfortune is, their liberality is about the extent of the giving.

The reason why the cause is so poorly supported everywhere is because nine out of every ten church members want to shout for God and work for the devil. The poor member is pouting about and making a poor, sickly face because he may not be able to live more luxuriantly than the wealthy, and therefore holds out to God an empty hand while he

pours his means into baneful habits and the gratification of his lusts. If all would allow the spirit of Christ to take possession of their heart, then the satanic selfishness that actuates them would flee as Satan does himself when he is resisted. The preachers should cry out at the idolatry of covetousness and denounce it broad and long. It is a deathly canker, and all who are afflicted with it ought to be cleansed, and if they will not endure the cleansing, they might as well go. Their souls will be condemned at any rate. But do not suppose that those who have a little property are the only guilty ones. Many who work by the day waste all their earning upon their lusts, and their hearts are a belching crater of covetousness. Treat us all a little with the sword of the spirit. We all need it very badly.

A. L. G.

A Faith Beyond Philosophy.

A Christian lady residing at Berlin, when on a visit to Saratoga, gave to Rev. R. P. Kerr the following account which he published in the *Central Presbyterian*, of Baron von Kottwitz, a man of remarkable piety, whose early youth had been spent at the court of Frederick the Great, where he was a page. Following there the prevailing influence, he fell into careless, reprehensible habits. Gradually he came to reflection, and that brought him to a feeling of utter disgust with his dissolute ways.

He frequently wandered into churches, longing for a word that would pierce him with conviction and spring up within him unto everlasting life. The winged messenger he found one Lord's Day in a little Moravian church, where he had gone to attend services. As he grew in his Christian life his consecration of himself and of his great estates was remarkably complete.

It was in the early part of the nineteenth century, when Christianity in Germany had few enthusiastic followers. Even patriotism was at a low ebb, for Napoleon did not meet with the unanimous resistance with which the German people at their best would have met the invader. Great poverty accompanied the national humiliation, and, to alleviate this, Baron von Kottwitz devoted his life, his own estate and that of his wife, who entered into his plans with beautiful sympathy. He established new industries to cultivate self-help for the people wherever and whenever possible. In Berlin he took possession of some deserted barracks and housed there six hundred families. The poor in Berlin are said to have been more familiar with his name than that of their King.

Fichte, the infidel philosopher, once expressed a desire to meet him, and Baron von Kottwitz, when he heard of it, with characteristic humility, was the first to make a call. Fichte questioned him as to the motive and inspiration of his manner of life. Von

Kottwitz, always true to his colors, acknowledged his implicit faith in God, and the great help he found in prayer. True to himself, Fichte replied: "A child may pray, but a man wills."

The old man said, "My dear Professor, I have six hundred poor families to feed, and often in the morning I don't know where I shall get bread for them for the day. What can I do then but pray?"

With tears streaming down his cheeks, Fichte confessed:

"Dear Baron, that is beyond my philosophy."

"Thanks be to God there is something beyond the philosophy of the men who see no providence, know no Saviour and trust no God. Where philosophy sits down baffled, faith gets up and goes to work; and when man is helpless, God is a present help in every time of need.—The Christian.

Keep Your Own Conscience.

Every person is directly responsible to God for first carefully seeking to know what the Word is, and then implicitly obeying it as he understands it. He may not yield to his conviction to another man's until that other shows him that his conviction is wrong. "Firmness in the right, as God gives us to see the right," was one of the golden sayings in President Lincoln's second inaugural address, worthily mated with that other, "with malice toward none, with charity for all." This without that would give only feeble harmlessness. That with this gives the strongest and noblest character. "Firmness in the right, as God gives us to see the right," not feeble and facile yielding to what another declares to be God's will, while he neither shows us that he is authorized to speak for God, nor (as brave Luther put it to the Diet at Worms) convinces us "by proof from Holy Scripture or by cogent reasons."

When prayerful and honest study of God's word and providence has brought you to a clear conviction of duty, do not let any one else dissuade you from it by any confident affirmation of his opinion, nor by anything else except "proof from Scripture, or cogent reasons" which do really reverse your own conviction. Whenever you are tempted thus to surrender your glorious prerogative of direct responsibility to God, think of the old prophet of Bethel, how fatally he misled a "man of God" who hearkened too weakly to him. Behold the weak good man's "carcass cast in the way, and the ass and the lion standing by the carcass."

Read the story carefully in the thirteenth chapter of the first book of Kings.—The Church of Home and Abroad.

Dignity may become a disease. When it does it is fatal. It kills spirituality and activity. There are many churches and Christians who are passing by "a certain man," because they cannot touch him consistently with traditional or personal ideas of propriety.